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SHEKEL





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OUR ORGANIZATION

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The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

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The President's Message by Moe Weinschel

Dear Members:

Following the annual elections, we held the required A.I.N.A. Board meeting. Directors in

attendance were: Ed Janis, Vice President, Florence Schuman, Treas., Julius Turoff, Secretary, J.J. Van Grover, Harry Pollackov, and Moe Weinschel. President.

Ed Janis presided over the meeting and received reports from various officers and committees. Elections were held and the incumbent officers were reelected. The financial report indicated that we were holding our own with resources remaining very close to the previous year. This was due to keeping expenditures down to the minimum and operating in a frugal manner.

Also present were Ed Schuman, Shekel Editor, along with Jean Pollackov, Jud & Beverly Karten, convention coordinators, Florence

Turoff and Hilda Janis.

Ed Schuman reported on the publishing of The Shekel, and we owe him a tremendous vote of thanks for his many volunteer efforts at writing and obtaining articles for publication, negotiating with the printer and mailer. He said it would be nice if more articles could be received from the membership, and he would be quite willing to assist in any way possible. But in any case, the results are quite evident. We continually get compliments from around the World on our pride and joy, "The SHEKEL,"

REMINDER! We are still waiting for one of our members to come up with a proposed design for the 1998 AINA annual membership medal. There is a \$100 prize plus the "honors" for the winner.

Dr. Gary Laroff is to be congratulated for doing a superb job in compiling the Israel Money and Medals updates in the SHEKEL. He has been working under great pressure from his responsibilities at his job and in other personal matters. This issue will contain the culmination of the series, as we are now up to 1996. We hope that in the future, he will be able to continue providing our hobby with his expertise. Yasha Co ach Gary.

Don't forget to place your new issue orders through AINA. You pay the same special rate, we get credit and can assist our active clubs. Watch your mail for order forms. We will accept IGCMC order forms from our members, You get the same prices, credit card use,

faster shipments and we are happy to be at your service.

Our Editor and Treasurer will be on holiday in Israel for a couple of weeks in April, and this is the reason why this issue of the Shekel is delayed, Shalom,

An Introduction to the First Zionist Congress by Shammai Engelmayer

This summer, on the evening of Sunday, August 31, a ceremony will be held in the Stadt-Casino in Basel, Switzerland. In attendance will be numerous dignitaries from around the world. The program will cap an ambitious series of year-long activities that the Swiss began planning several years ago to commemorate a singular event: the First Zionist Congress, held in the concert hall of the Basel Stadt-Casino exactly 100 years earlier, from August 29 through late in the evening of the 31st, 1897.



The Basel Stadt-Casino, site of the First Zionist Congress in August 1897.

Photo courtesy of the Zionist Archives and Library

In Israel, too, there will be a series of events dealing with that centenary, which launched the drive for the creation of a Jewish state in the Land of Israel. In the United States, however, the centenary is likely to pass by virtually unnoticed by most American Jews.

Modern Zionism has its roots, in part, in the Enlightenment, which was supposed to have torn away the shrouds of bigotry and fear that had cloaked for so long Christendom's attitudes toward the Jews in its midst. Centuries of hate, however, could not be obscured by the slogans of the moment. "Liberty, equality and fraternity" which had no power over "Christ Killer" and "Ritual Murderer."

So it was that, as the 18th century gave way to the 19th, Jews again became the focus of everyone's discontent. Ironically Enlightenment was one reason for the resurgence of Jew-hatred. With it came political freedom for the Jews. It also brought the appearance of Napoleon, who spread that message to every territory he conquered.

It did not take long for those in Europe, who felt the heel of the French boot on their necks to see a Jewish foot in it, for it was the Jew, they said, who benefited the most from the hated reforms. The Enlightenment had also unleashed a revolution of another sort, an industrial one, that brought with it radical challenges to the unfettered reign of the capitalists. This time, Jews were at the heart of the matter, in the person of Karl Marx and his circle, including a man named Moses Hess, who inserted into Marx's Communist Manifesto the notion that "religion is the opium of the masses."

Many early socialist reformers saw the Jew as the enemy because they blamed Jewish capitalists the most for the ills of the working class. From the peasant riots of 1819 to the French riots of the late 1890s, the situation of the Jews deteriorated steadily through the 19th

century.

It was no better in the East than in the West. In 1840, a Catholic monk of the Capuchin order disappeared from Damascus. His church immediately spread the word that the monk had been killed by the local Jews and his blood used for Passover rituals. By the 1880s, the blood libel was once again spreading its way through the Austro-Hungarian empire, as well. Russia would claim the most famous victim of the bloody lie, Mendel Beilis of Kiev, only three decades later.

The increasingly precarious state of Jewry called for a radical solution. In 1840, it was offered by a mystic-driven Bosnian Jew, the Sephardi Rabbi Judah Alkalai, the leader of the Jewish community of Zemun, a town near Belgrade. Alkalai, a kabbalist, had concluded that the messianic age was to begin in the year 5600, about 1840 in the secular reckoning. He wrote a series of books. In "Peace of Jerusalem" Shalom Yerushalayim, he warned the Jews that unless they immediately began to make plans for the return to Zion, a great calamity awaited them.

The Damascus blood libel only heightened Alkalai's zeal. In another book, *Minhat Yehuda*, Offering of Judah, published in 1843, he began to urge formation of an international "Assembly of Jewish Notables," which would lobby the world's nations for the re-establishment of the Jewish nation on its ancient soil.

One of Alkalai's congregants and followers in Zemun was a man named Simon Loeb ben Loebl. He was a pious man for whom the message of his rabbi must have resonated with even greater immediacy. Two of his brothers had become Christians. His son, Jakob, might as well also have done so. Jakob's son, whom grandfather Simon preferred to call by his Hebrew name, Benjamin Ze'ev, believed that anything German was wonderful and anything Jewish was something of which to be ashamed. If the Messiah was going to come, he could not come fast enough for Simon Loeb ben Loebl.

Simon's son, Jakob, was only five years old when Alkalai's vision was first discussed. He heard it talked about and debated in his father's home and in the synagogue. As assimilated as he was to

become, this was an idea he would gladly share with his son, if only in passing and perhaps even with some disdain. Simon, too, would share it with Benjamin Ze'ev, and he would tell it with verve and in awe.

Rabbi Alkalai was only the first of many in the 19th century to call for a return to Zion. Others joining in included Rabbi Zvi Hirsch Kalischer, who helped create agricultural settlements in Turkish-ruled Palestine. Karl Marx's friend, Moses Hess, abandoned the communist cause when rising nationalism gave rise to a renewed anti-Semitism. Leon Pinsker, founder and leader of the Hibbat Zion movement wrote *Auto-emancipation*, a pamphlet in which he argued for the return to Zion and a Jewish state.

None of these thinkers, however, had envisioned the solution that Simon Loeb ben Loebl's grandson would dream up. The lad had harbored a messianic complex from his youth. At the age of 12, or so, he would claim later that he had a dream in which the Messiah himself carried him off to heaven, where they encountered Moses. "For this lad I have waited," Israel's hoped-for king told its ancient law giver.

The young man's idea for saving the Jews would not have pleased either his grandfather or his grandfather's rabbi. His plan was to lead the Jews into the Roman Catholic Church, there to be converted. Only he and a few others would remain outside. They would be Jews in

name only, the last Jews of history.

At the age of 22, the young man with the strange dream found himself in Paris, as correspondent for a Viennese newspaper. It was there amid a growing climate of anti-Semitism that often took violent forms, that he conceived his grand plan. When he sought to have it published by his newspaper, however, his publisher told him, "For a hundred generations, your line has preserved itself within the field of Judaism. Now you propose to set yourself up as the terminal point in this process. This is audacious. You cannot do it. You have no right."

The rejection of his plan shook his confidence in it. Perhaps another solution could be found, but try as he might, none came

readily to mind that made better sense.

That all changed on a cold December day in 1894. Standing in the courtyard of the Ecole Militaire in Paris, he watched as Capt. Alfred Dreyfus was stripped of his rank and his honor, and carted off to Devil's Island, to serve out his life as a prisoner, falsely convicted of treason against the state. Only the crowd outside was not calling for Dreyfus' head alone. "Death to the Jews" was their battle cry, and battle it was, for in its wake was launched a series of anti-Semitic riots throughout France.

France was the land of the Emancipation, of "liberty, equality and fraternity." If the Jews were so hated here, where they supposedly were well accepted and acceptable, where could they find a safe and

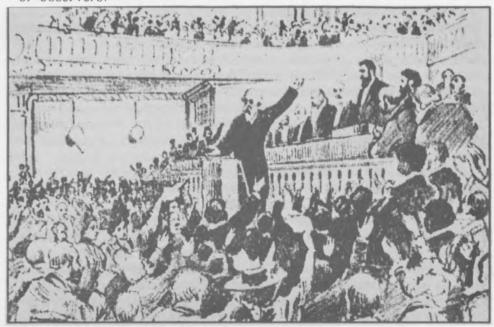
secure home?

Something in the back of the young journalist's mind kicked forward the memory long lost and originally unwanted. For Benjamin Ze'ev ben Jakob ben Simon Loebl, conversion was no longer an option; the only answer was the creation of a Jewish state.

From that moment on, Theodor Herzl, as he was known to everyone but his grandfather, was fixated on his new mission. His early effort was to put together a committee of Jewish notables to help turn his idea into a reality. For much of the next year, he pleaded with the likes of the Rothschilds and Hirsches and Montefiores, to no avail.

Early in 1896, therefore, he took his case to the Jewish people directly, through a monograph, *Der Judenstaat*, The Jewish State. The people responded. Throughout the Jewish world, Herzl's monograph quickly led to the creation of numerous societies in every country with a Jewish population to support his cause. In August 1896, he was confident enough of the response to begin plans for an alternative to his committee of Jewish notables. He would call a conference of his new-found allies, at which they would create the structures needed to give their movement its life.

A little over one year later, on August 29, 1897, the First Zionist Congress, as it was labeled, met in the concert hall of the State Casino in Basel. More than 200 people from 17 countries came as delegates or observers.



An artist's rendering of the First Zionist Congress in session

Drawing courtesy JNF

Herzl insisted that the opening session be held in formal attire, including white tie, top hat and tails. It was not lightly that he made the request. Herzl understood the history of the moment. Whatever would become of his dream, this meeting would mark the first time in

1,800 years that representatives of the Jewish people met in the guise

of a national parliament.

The congress did all that Herzl asked of it, although not without first debating, arguing and compromising. It created the World Zionist Organization, naming Herzl as its president; and it set out its goals, a declaration that quickly became known as The Basel Program:

"The aim of Zionism," it declared, "is to establish a home for the Jewish people in the Land of Israel secured under public law. The Congress contemplates the following means to the attainment of this

end:

1. The promotion by appropriate means of the settlement in the Land of Israel of Jewish farmers, artisans, and manufacturers.

2. The organization and uniting of the whole of Jewry by means of appropriate institutions, both local and international, in accordance with the laws of each country.

3. The strengthening and fostering of Jewish national conscious-

ness."

The congress lasted three days. It was a grueling exercise, but an invigorating one for Herzl and for all who attended. Several days later, he wrote in his diary:

In Basel, I founded the Jewish state. If I said this aloud today, I would be answered by universal laughter. Perhaps in five years, and certainly in fifty, everyone will agree.

On Nov. 29, 1947, 50 years and three months to the day after the the First Zionist Congress opened amid pomp and circumstance, "everyone" did agree, by resolution of the United Nations General Assembly partitioning Palestine into separate Arab and Jewish states.

Herzl's dream had come true but only after the nightmare he. Rabbi Alkalai and the other early promoters of Zionism had foreseen

and had hoped to avert.

The Centennial of the First Zionist Congress Coin, issued by the Israel Government Coins and Medals Corp., is the numismatic illustration for this article.



The ALEPH BETH Page ... Dedicated to the Beginner

by Edward Janis

Q. I have recently been presented with a subscription to A.I.N.A. and greatly enjoyed reading the first SHEKEL sent to me, Jan.-Feb. 1997. In reading the articles triggered my memory of an advertisement I read some years ago. This advertisement offered the sale of Persian "zuzzim" coins. According to the advertisement, of which I failed to take advantage at that time, these were the same zuzzim coins as mentioned in the Pesach song Chad Gadyaw.

Hence, my letter to you. Have you ever heard of Persian "zuzzim" coins? I checked with a couple of coin dealers here in the Chicago area and was told the advertisement was the creation of someone's

imagination. Please, if you can, tell me which is true.?

F.D., Lake Villa, IL

A. I do not have the slightest idea of what Persian "zuzzim" coins were. However, Bar Kochba did strike "zuzim" which is the plural of "sus" or "zus." In the Bar Kochba letters (see "Bar Kochba" by Yigael Yadin), he frequently mentioned this coin. As an example, "Until the termination of the season of the groves in En-Gedi, Elizar receives for the lease twelve silver zuzim which are three Sela'im."

The Sela was the Aramaic and Hebrew word for the silver tetradrachm struck by Tyre, the Selucids and Egypt. This tetradrachm, (tetra means four), was equal to four dracms or "dinars". A single dinar was a denarius whose Jewish name was a zuz.

We sing Chad Gadyaw during the Pesach seders.

"One only kid, one only kid, which my father bought for two zuzim. One only kid, one only kid. The cat came and ate the kid, etc. Then came the dog, and bit the cat etc. Then came the stick, and beat the dog, etc. Then came the fire that burned the stick, etc. Then came the water, and quenched the fire, etc. Then came the ox and drank the water, etc. Then came the slaughterer, and killed the ox, etc., Then came the angel of death and slew the slaughterer, etc. Then came the Most Holy—blessed be He!—and destroyed the angel of death that slew the slaughterer that killed the ox that drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid which my father bought for two zuzim."

Thus when we sing the song Chad Gadyaw after the Pesach seder, we are singing a song which became of its mention of current money is more than 1860 years old.

8

Landmarks on Israeli Banknotes by Shmuel Aviezer

Probably, not everyone can identify the sites, monuments, buildings or landscapes, often depicted in a stylized rendition, appearing on old and current Israeli banknotes, especially due to the absence of written indications thereon as to the whereabouts.

This leads me to set forth the description of these landmarks in a series of articles, starting with this one, which broaches the details of those depicted on the banknotes of the first series of the Bank of Israel, issued in the second half of 1955, according to their denomination.

The principle behind the landmarks chosen to adorn the banknotes of this series was to illustrate various landscapes of Israel. Within this scope the most

general flowers in the Holyland were also depicted.

A) Five hundred Pruta - (red) Ruins of an ancient synagogue at Bir'am in upper Galilee (front).



The Bir'am village is situated about 2 kilometers from the Lebanese border. After the 1948 Independence War the village was abandoned and, for security reasons, is still uninhabited. The name "Bir'am" comes probably from the Arabic word that means "bud".

In the first years of Israel the archeologists unearthed in the village the ruins of an ancient synagogue that dated to the third to fourth century, the Talmudic period in the Galilee. The ruins gave evidence

to the magnificence of the original building.

The main gate was flanked by two side entrances. On the top of the main gate there stood a beautifully infused stone showing a chalice front which creeping-vine emanates. On the second stone, above the freeze of the right-hand entrance, was the inscription: "built by Elazar Yudan." A large stone in front showed some of the symbols of the Zodiac which later guided the archeologists to reconstruct the complete Zodiac. Every mention by old-time pilgrims to the Holyland extolled the splendor of the Bir'am synagogue.

B) One Israeli Pound - (blue) View of upper Galilee (front) - Flower: Anemone



The Galilee is the northern part of Israel. Beside some high mountains, the highest being Mount Meron, 1208 meters, there is an abundance of valleys and fertile land, due to a high rate of rain. This is conducive to a rich agricultural yield, which goes back to the days of the Second Temple. In the Galilee, the Mishna had been concluded and the Jerusalemite Talmud was also compiled.

The Crusaders built there many forts and the Ottomans conquered it in 1516. In the early stages of the reincarnated Jewish settlements Rosh Pina was established in 1882 as the first moshava in the Galilee.

After the Syrians' incursion into the area failed in the 1948 War of Independence, many new settlements emerged, which turned the land into blooming fields, in the center of which many beautiful towns such as Carmiel has been founded.

C) Five Israeli Pounds - (brown) Negev landscape (front) - Flower: Iris

The Negev is the southern part of Israel. Its area of about 12,000 km. covers, in a triangular shape, nearly two-thirds of Israel within the green line. "Negev" means dry and also south. The climate is hot.



Though it rains in scant quantities, the accumulated waters which do not infiltrate through the heavy soil gush in strong torrents through the dry vales into the Dead Sea. Agriculture, though successfully experimented in some areas, is still sparse. The ruins of the Nabatean city of Avdat, in the center of the Negev, proved its importance as a key station in the convoy track between Trans-Jordan and the port of Gaza on the Mediterranean Sea. During the Ottoman rule only Beduin inhabited the Negev.

The first Jewish settlement, Ruhama, was established in 1911. Beerot Itzhak was founded in 1943. After Yom Kippur in 1946, eleven settlements were established simultaneously, in an impressive operation in defiance of the British Authorities, mostly at the Negev, in fulfilling the promise voiced in Isaiah 35,1: "and the desert shall

rejoice and blossom as the rose."

In 1948, nineteen settlements were already flourishing. After the War of Independence a few developing townlets thrived in the larger Negev landscape which have been bisected by new roads leading to all directions through Beer Sheva, the Negev capital, and ultimately arriving at the tourist city of Eilat, the southern most locality of Israel on the Red Sea.

D) Ten Israeli Pounds - (green)

View of Jezreel Valley (front) - Flower: Tulip

A very fertile valley in the midst of Galilee. Many agricultural settlements and Kibbutzim fill the area. Rains are abundant. Small riverlets stream around, creating low waterfalls and little lakes. The Greeks gave it the name "Ezdrelon". In old times it was convenient to many armies to cross through the valley and even wage battles there.

For a long time in the Turkish rule only Safad was inhabited by Jews. In 1905 the Turks built railway tracks to connect Haifa through Affula to the final destination of Damascus. The Jewish National Fund

has purchased many tracts of land to establish agricultural settlements after the swamps had been dried. While reviving some of the Talmudic



settlements such as Beit Alpha and Beit Shaarim, new blooming ones were built, such as Nahalal and Ein Harod.

E.) Fifty Israeli Pounds The road to Jerusalem (front) - Flower: Oleander



Shortly before May 14, 1948, when David Ben-Gurion declared the establishment of the State of Israel, Arab irregulars succeeded in holding the hills overlooking the winding uphill part of the only road to Jerusalem and thereby actually blocking traffic passing through. Jerusalem virtually was in a state of siege. Such a situation, with denied free access was unbearable. Therefore, the Haganah, the unofficial defense forces, acting prior to the formation of the regular Israeli army, planned to thrust through the Arab positions, with self-

conditioned armored cars, carrying provisions and military supplies to the besieged. The first convoy, at the beginning of April 1948, suffered heavy casualties, but a few days later a long row of armored trucks succeeded in reaching Jerusalem. Another convoy of about 200 vehicles again managed a week later to withstand Arab shootings and arrive in Jerusalem. This is illustrated by an original photograph.



השיירה מגיעה לירושלים

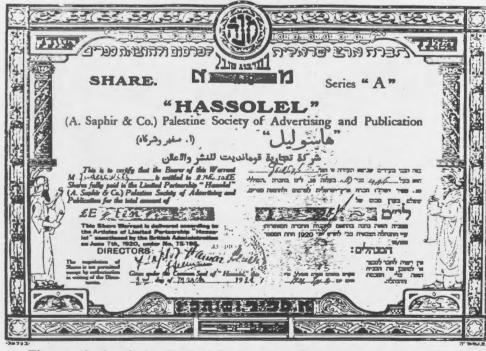
Le convoi arrive a Jérusalem

In the meantime a side road nick-named 'Burma Road' was secretly bulldozed through the hills and, in side-stepping the main road, was used to transfer ammunitions and food supplies to the city. Today the road to Jerusalem, including the winding uphill part, has been widened and paved anew, creating a four-lane highway. Apart from this main artery to the Israeli Capital, two new roads have been paved: one in semi-parallel course to the main road, passing on the tops of many of the surrounding hills and the second, connecting north Jerusalem with the coastal area. On the hillsides of the main road, in remembrance of their heroic feats, you can see there scattered remnants of those armored cars that challenged the Arab firing positions and pierced their way to offer acutely needed reinforcements and supplies to besieged Jerusalem.

Art in the Shares and Bonds of the Sidney L. Olson Collection By Bert Katz

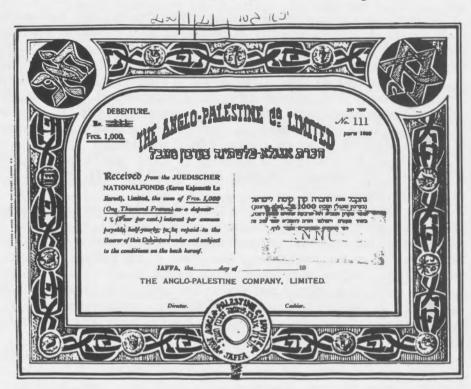
In addition to being historical documents of financial and corporate history, shares and bonds in the fiscal paper collection, donated to the Israel Museum in Jerusalem by Sidney Olson, represent lithographic works by some of the leading artists of the period. A number of shares in the collection were designed by members of the Bezalel School of Art and Crafts including Meir Gur-Arie (1891–1951), Ze'ev Raban (1890–1970), Aharon Shaul Schur (1864–1945) and Ya'akov Stark.

Inspiration for this art movement was derived from a variety of sources including Jewish symbols, the Bible, archaeology, holy sites, and pioneer life. The Star of David and the menorah appear in a variety of stylized forms. The menorah was destined to become the emblem of the State of Israel. Biblical figures are depicted on the "Hassolel" publishing share of 1921 by Gur-Arie. Here the scribe and reader appear as bearded Yemenites.



The revival of local Jewish banking activity can be seen by illustrations of ancient Jewish coins. This motif appears in various forms on a number of shares and bonds of banks and credit cooperative societies. Schur utilizes this theme on his "Massad" Cooperative Society for Loans and Savings Ltd. share of 1931. It can also be

seen on the 1908 loan of The Anglo-Palestine Company Limited to the Jewish National Fund for the founding of Tel-Aviv by Stark. As a symbol of the past it carried significant historical weight.



A distinctly Zionist motif is of early pioneering scenes. This is depicted on the share certificate of the Bank for Agriculture & Industry "Bnei-Brak" Cooperative Society Ltd. In it we see laborers engaging in agriculture and industry with a rising sun in the background. The motif of the rising sun also appears on the 1906 share of "Athid" by Stark. It is symbolic of the dawn of a new era and of hope. Alongside is a depiction of an early local industrial enterprise. This juxtaposition serves as a compelling expression of the dreams that the early immigrants brought with them. One is drawn to the powerful "roots" depicted in the trees on both sides as a representation of the return to Zion. In the frame we see Stark's stylization of Hebrew letters which combines Islamic design with Art Nouveau.

The blending of Western and oriental styles is a recurring pattern which is seen throughout the collection. This is well represented on the deposit certificates of Halvaa Vehisachon Jerusalem Cooperative Society, Ltd. The signs of the zodiac appear with a clear oriental influence. This artistic conflict between East and West; ancient and modern, can be seen as a metaphor for the parallel struggle in Yishuv

society as a whole.

The City of Slaughter by Theodor Lavi

Kishinev is a city, formerly within Bessarabia and now the capital of Moldavia. A Jewish cemetery is known to have existed in a village near Kishinev during the 18th century. In 1774, a burial society was founded. Kishinev became the capital of Bessarabia under Russian rule in 1818 and developed rapidly, becoming a commercial and industrial center and many Jews moved there from other places in Russia. In 1816 the foundation stone of the Great Synagogue was laid and in 1838, in the wake of the authorities' efforts to hasten the assimilation of the Jews, the first Jewish secular school was opened.

There were 10,509 Jews in Kishinev in 1847 (12.2% of the total population). The numbers of Jews grew to 18,327 (21.8%) in 1867

and 50,237 (46%) in 1897.

At the close of the 19th century most of the Jews were engaged in commerce, handicrafts, and industry. About 20,000 Jews were in miscellaneous occupations, in particular in the garment and timber industries and in the manufacture and trade of agricultural products, for which the region was noted. Jews owned many flour mills and factories for curing tobacco and drying fruit and wine cellars. In 1898 29% of the 38 factories of all kinds in Kishinev were owned by Jews. Large commercial houses and printing presses were also owned by

Jews and employed thousands of Jewish workers.

Because of the policy of the Russian authorities, who deliberately fostered anti-Semitism and passed legislation restricting sources of livelihood open to Jews, Kishinev had a particularly large number of poor and destitute who were supported by various charitable institutions. In 1898, the separate welfare organizations amalgamated to form the Society in Aid of the Poor of Kishinev. Jewish organizations included the Jewish Colonization Association (ICA), the American Jewish Joint Distribution Committee (after World War I), and the American Joint Reconstruction Foundation. There were also Jewish schools with instruction in Yiddish and Hebrew, and a Tarbut school. In 1898 there were 16 Jewish schools in Kishinev with 2,100 pupils; 700 Jewish pupils attended general schools.

The shame of Kishinev became known to the world at large as a result of two pogroms. The first, initiated and organized by the local and central authorities, took place during Easter on April 6-7, 1903. Agents of the Ministry of the Interior and high Russian officials of the Bessarabian administration were involved in its preparation with the backing of V. Plehe, the Minister of the Interior. The pogrom was preceded by a malicious anti-Jewish campaign in the Bessarabia newspapers which incited the population through a constant stream of vicious articles. One of the authors of the most virulent articles was the local police chief. In such a heated atmosphere almost any incident could have dire consequences.

16

When a Christian woman patient in the Jewish hospital committed suicide and a body of a Christian child was found, a blood libel circulated by the newspapers spread like wildfire. It was later proved that the child was murdered by his relatives and that the suicide of the young woman was in no way connected with the Jews. According to official statistics, 49 Jews lost their lives and more than 500 were injured, some of them seriously; 700 houses were looted and destroyed and 600 businesses and shops were looted. The material loss suffered by the Jews in this pogrom amounted to 2,500,000 gold rubles. About 2,000 families were left homeless.

Both Russians and Rumanians joined in the riots. Russians were sent in from other towns and the students of the theological seminaries and the secondary schools and colleges played a leading role in the slaughter. The garrison of 5,000 soldiers stationed in the city,

which could easily have held back the mob, took no action.

A cry of horror which went up from the entire civilized world in reference to the Kishinef massacres was followed by a cry for justice and by a demand that that the affair be investigated and the guilty punished. Protest demonstrations were organized in London, Paris, and New York. A letter of protest written in the United States was handed over to President Theodore Roosevelt to be delivered to the czar, who refused to accept it. Under the pressure of public opinion, some of the perpetrators of the pogrom were brought to justice but they were awarded very lenient sentences. L. N. Tolstoy expressed his sympathy for the victims, condemning the czarist authorities as responsible for the pogrom. The Russian writer Vladimir Korolenko described the pogrom in his story, "House No. 13" as did C. N. Bialik in his poem, "Be-ir ha-Haregah" ("In the Town of Death").

On Oct. 19-20, 1905, riots broke out once more. They began as a

On Oct. 19-20, 1905, riots broke out once more. They began as a protest demonstration by the "patriots" against the czar's declaration of Aug. 19, 1905, and deteriorated into an attack on the Jewish quarter in which 19 Jews were killed, 56 were injured, and houses and shops looted and destroyed: damages amounted to 300,000 rubles. On this occasion, some of the Jewish youth organized itself into self-

defense units.

The two pogroms had a profound effect on the Jews of Kishinev. Between 1902 and 1905 their numbers dropped considerably with many emigrating to the United States and the Americas, while many more left after the second attack. The economic development of the

town was brought to a standstill.

During World War I, when the Russian units retreated from the Rumanian front in 1917-18, they looted Jewish houses on their homeward journey. When the Rumanian army entered the town soon afterward it proved no less savage in its treatment of the Jews. Rumanian rule, which lasted for 22 years (1918-40), made no improvement in the condition of the Jews, who were still harassed by official anti-Semitism. However, Jewish population increased through

the arrival of waves of refugees from pogroms in the Ukraine during the Russian Civil War. As in the past, the local agitators were led by students, especially from the theological seminary. The local press was once more in the fore in propagating anti-Semitism.

When the authorities deprived many of the Jews of Kishinev (and Bessarabia in general) of their citizenship in 1924, they lost their only means of livelihood. Hardly a year went by without demonstrations,

riots, looting, and threats against the Jews.

On July 17, 1941, Kishinev was occupied by German and Rumanian units, who entered it together with Units of the Einsatzgruppe D. The massacre of Kishinev's Jews began immediately under the auspices of the Nazis and by the time the concentration of Jews into a ghetto was completed, about 10,000 had been slaughtered. The order to establish a ghetto and to wear the yellow badge was issued by the Einsatzgruppe unit IIa, which from time to time took a number of

people out of the ghetto and killed them.

The Rumanian gendarmerie acted similarly; German and Rumanian reports mention three such operations: On August 1, 411 Jews were killed by the Germans. The 39 survivors, who buried the dead, were returned to the ghetto to inform its inhabitants of the dead: On Aug. 7, Unit IIa liquidated 551 Jews on the pretext of their being communist agents: On Aug. 8, Rumanian gendarmes removed 500 men and 25 women from the ghetto for forced labor. A week later, 200 of them were returned, as unfit for work, while the rest disappeared. Although documentation is available only on these three operations, it appears from eye-witness accounts that the method was more frequently employed.

On October 4, 1941, deportations began to Transnistria, the first group containing 1,600 persons. After this, between 700 and 1,000 Jews were deported daily, the last group leaving on October 31. Many of the deportees were robbed and murdered on the way to the Dniester River, while mass murder took place on the banks of the river, carried out by the Rumanian gendarmes and Gcrman soldiers.

In Transnistria, Jews were sent to various camps and ghettos, where two-thirds of them died from epidemics, hunger, and exposure. The exact number of dead is not known, but taking into account the proportion of those killed in Bessarabia from the time of the Rumanian and German conquest until the deportations to Transnistria on the one hand, and the number of those who died in Transnistria on the other, it may be estimated that of the 65,000 Jewish inhabitants in Kishinev in 1941, 53,000 perished.

In 1898, the City of Kishinev floated a loan of 1,500,000 rubles at a 4½% interest. The illustrated 500 Ruble bond is printed in both Russian and French. The Russian revolution and the communist Soviet government repudiated these bonds, along with almost every Russian bond issued under the czar. However, this bond today is a highly sort

after collectible, in demand by the scripophily market.



by Dr. Gary P. Laroff

Update #16: State Medals 1995

This update to *Israel's Money and Medals* continues the State Medals Series where it left off on page SM-146 with the 1993 "Freedom" state medal SM-179. The following pages, when removed or photocopied and inserted in the book after page SM-146, bring the state medals up to date through page SM-154 and the 1996 "Atlanta Olympics" issue, number SM-192.

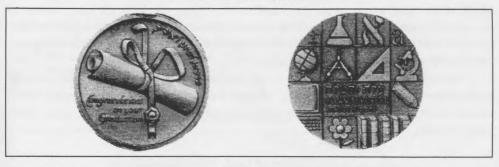
This update includes the remaining state medals issued in 1995 (the first two 1995 medals were in the last Update) and the first of the medals issued in 1996. This Update also includes the second half of the "Twelve Tribes" issue which started in 1993 as medals SM-159 - SM-164. This second half finishes the series with state medals SM-181 - SM-186 issued 1994 - 1996.

Those collectors who have one or more medals from this series or who have seen color illustrations know that these are among the most attractive state medals series. The Twelve Tribes series is not only attractive and commemorating an important subject, but is unique in that the medals are oval in shape. A number of difficulties had to be overcome to produce these extraordinarily beautiful medals.

Israel's Money and Medals Updates are researched and written by Dr. Gary P. Laroff. The content of the checklist tables are further reviewed for accuracy by Ya'akov Mead, J. J. Van Grover and others. The current method of providing eight pages in the center of The Shekel makes them easily removed. The format, content and tables in Israel's Money and Medals Updates are copyright © 1997 Gary P. Laroff.

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Graduation, SM-180



This medal was issued as a gift to graduates for them to enjoy and look back on when reminiscing about their school years. The Copper-nickel medal was also issued with a blue and white ribbon. As of mid 1996, a graduation medal in Arabic only was in preparation.

Obverse: Diploma tied with ribbon. "Congratulations on your graduation" in Hebrew and English.

Reverse: Symbols of studies: "a", "!", microscope, drafting triangle, pencil, books, flower, computer, compass, globe, flask, "±" and "Go and prosper (Kings I)" in Hebrew and English.

Edge: "State of Israel" in Hebrew and English, state emblem, serial number and metal fineness. Design: Naomi and Meir Eshel; Relief: Kremnica Mint, Slovakia. Mint: Gold, silver and copper-nickel: The Government Mint, Jerusalem, Tombac: Kremnica Mint, Slovakia.

~	Kagan #	IGCMC#	Year	Metal	Diam. mm.	Wt.	Final Mintage	Issue Price
	SM-180	15-245-592	1995	tombac	59	85	open	\$14.50
	SM-180a	25-245-374	1995	Ag/935	37	26	open	\$33.00
	SM-180b	35-245-245	1995	Au/750	24	10.36	open	\$191.00
	SM-180c	45-245-386	1995	CuNi	38.5	26	open	\$6.50

"Twelve Tribes of Israel" Series -- Part II SM-181 - SM-186

The "Twelve Tribes of Israel" State Medals set new ground with a major new state medal series in 1993. (See SM-159 to SM-164, pages SM-135 to SM-138). SM—181 through SM—186 are the seventh through twelfth medals in the series. After acquiring the rights to reproduce the great Spanish artist Salvador Dali's unique "Twelve Tribes" art creations, the Israel Government Coins and Medals Corporation decided to break new ground and present the series of medals in a new way — in oval shape and in color. Acquiring the rights to the artwork and overcoming the difficulties of producing an oval medal are appropriate to the importance of the Twelve Tribes.

The Twelve Tribes refer to the division of ancient Israel. Ten of the tribes were named after the descendants of Jacob/Israel and his four wives, Leah, Rachel, Zilpah and Bilhal. The tribes of Ephraim and Manasseh were named after Jacob's grandsons, the sons of Joseph and Asnat. The Israelites remained organized along tribal lines until unified and strengthened under a monarchy, especially after David and his son Solomon centralized worship and government in Jerusalem.

Tradition claims that each tribe had its own symbol: a color, an animal and a flag, which identified the tribes in their camps and in battle.

In 1972, Salvador Dali (1904 - 1992) chose to celebrate the 25th anniversary of the State of Israel by producing a series of artistic renderings of the Twelve Tribes. The renderings are the subjects of the twelve medals in this series.

The common reverse of the twelve medals is a bas relief of the seven-branched menorah (candelabrum), based on a Dali etching. Around the menorah is a circle of joyful "Hora" dancers, a picture which symbolizes the State of Israel in its early, pioneering years. (See SM—159-164)

Tribe of Gad, SM-181



Gad is depicted as the Camp of God with this inspiration drawn from Jacob's blessing of Gad: "Gad shall be raided by raiders, but he shall raid at their heels" (Genesis 49:19). The raiders of Gad are depicted as a tent encampment spread out over a plain.

Obverse: Color silk screen of a desert encampment and blue sky. "GAD" in Hebrew/English. Edge: "State of Israel," state emblem, fineness and serial number. Design around silk screen: Ronit Berson. Sculpture of Medal Reverse: Mark Salman. Silk screening: Reshet Meshi. Reliefs: Tidhar Dagan. Mints: Gold: The Government Mint; silver and tombac: Kretschmer.

Tribe of Levi, SM-182



Levi is depicted as a sailboat upon a red sea as a symbol of the disputed waters in Moses' blessing (Deuteronomy 33:8) The Tribe of Levi did not receive any geographical territory and had no land of its own. The body of the sailboat represents a precious stone, symbolizing the breastplate in the Tabernacle for which the Levites were responsible. The sail suggests the Tent of Congregation. Moses and Aaron, who led the Israelites out of Egypt, were Levites.

The high priesthood and leadership of the nation fell upon this tribe.

Obverse: Color silk screen depicting a sailboat upon a red sea. "Levi" in Hebrew and English Edge: "State of Israel," state emblem, fineness and serial number. Design around silk screen: Ronit Berson. Sculpture of Medal Reverse: Mark Salman. Silk screening: Reshet Meshi. Reliefs: Tidhar Dagan. Mints: Gold: The Government Mint; silver and tombac: Kretschmer.

Tribe of Issachar, SM-183



Issachar, who is compared in Jacob's blessing to a strong ass, is shown as a person bent and downcast like a beast of burden, bearing on his shoulder a heavy load (Genesis 49:14-15.)

Obverse: Color silk screen of man with burden. "Issachar" in Hebrew/English.

Edge: "State of Israel," state emblem, fineness and serial number. Design around silk screen: Ronit Berson. Sculpture of Medal Reverse: Mark Salman. Silk screening: Reshet Meshi. Reliefs: Tidhar Dagan. Mints: Gold: The Government Mint; silver and tombac: Hecht.

Tribe of Benjamin, SM-184



Benjamin is compared by Jacob to a raven wolf which goes out in the morning to hunt in the evening with care and devotion. (Genesis 49:27). The wolf fills the entire horizon, with its head almost touching the sky, symbolizing its closeness to G-d. The hills in the background symbolize the Tribe of Benjamin's territory — between the flank of Jericho and that of Beit El with the Negev desert.

Obverse: Color silk screen depicting wolf wailing at the moon. "Benjamin" in Hebrew/English Edge: "State of Israel," state emblem, fineness and serial number. Design around silk screen: Ronit Berson. Sculpture of Medal Reverse: Mark Salman. Silk screening: Reshet Meshi. Reliefs: Tidhar Dagan. Mints: Gold: The Government Mint; silver and tombac: Hecht.

Tribe of Asher, SM-185



Asher is depicted as a tree having strong roots buried deep under fertile soil, and whose wide branches stretch into the blue sky. "As for Asher, his bread shall be fat and he shall yield royal dainties." (Genesis 49:20). As a result of the peaceful conditions at the northern border, as well as the richness of the land inherited, this tribe was able to grow and root itself in the area. Obverse: Color silk screen of a blue sky, green grass and a large tree. "Asher" in Hebrew/English.

Edge: "State of Israel," state emblem, fineness and serial number. Design around silk screen: Ronit Berson. Sculpture of Medal Reverse: Mark Salman. Silk screening: Reshet Meshi. Reliefs: Tidhar Dagan. Mints: Gold: The Government Mint; silver and tombac: Hecht.

Tribe of Simeon, SM-186



Simeon is depicted with his brother Levi taking revenge against the population of Shechem for the kidnapping and rape of his beloved sister, Dina. "Simeon and Levi are brethren; Weapons of violence their kinship,..., for in their anger they slew men." (Genesis 49:5). The medal depicts Simeon rescuing Dina from Shechem's fortress.

Obverse: Color silk screen depicting images of male and female floating while holding hands. Picture of a fortress. "Simeon" in Hebrew and English

Edge: "State of Israel," state emblem, fineness and serial number. Design around silk screen: Ronit Berson. Sculpture of Medal Reverse: Mark Salman. Silk screening: Reshet Meshi. Reliefs: Tidhar Dagan. Mints: Gold: The Government Mint; silver and tombac: Hecht.

Common reverse of the series: Dali's "Menorah" and "Hora Circle" artwork in the "Aliya" series. "Salvador Dali" in Hebrew.

~	Kagan #	IGCMC#	Year	Metal	Diam. mm.	Wt. gm.	Final Mintage	Issue Price
	SM-181	15-246-750	1994	tombac	75x60	140	<2,250	\$51.00
	SM-181a	25-246-605	1994	Ag/999	60x48	105	<1,250	\$119.00
	SM-181b	35-246-453	1994	Au/750	45x36	41.46	<650	\$726.00
	SM-182	15-247-756	1995	tombac	75x60	140	<2,250	\$51.00
	SM-182a	25-247-601	1995	Ag/999	60x48	105	<1,250	\$119.00
	SM-182b	35-247-459	1995	Au/750	45x36	41.46	<650	\$726.00
	SM-183	15-238-757	1996	tombac	75x60	140	<2,250	\$57.00
	SM-183a	25-238-602	1996	Ag/999	60x48	105	<1,250	\$131.00
	SM-183b	35-238-450	1996	Au/750	45x36	41.46	<650	\$775.00
	SM-184	15-256-755	1996	tombac	75x60	140	<2,250	\$57.00
	SM-184a	25-256-600	1996	Ag/999	60x48	105	<1,250	\$131.00
	SM-184b	35-256-458	1996	Au/750	45x36	41.46	<650	\$775.00
	SM-185	15-267-756	1996	tombac	75x60	140	<2,250	\$57.00
	SM-185a	25-267-601	1996	Ag/999	60x48	105	<1,250	\$131.00
	SM-185b	35-267-459	1996	Au/750	45x36	41.46	<650	\$775.00
	SM-186	15-266-750	1996	tombac	75x60	140	<2,250	\$57.00
	SM-186a	25-266-605	1996	Ag/999	60x48	105	<1,250	\$131.00
	SM-186b	35-266-453	1996	Au/750	45x36	41.46	<650	\$775.00

Jerusalem 3,000th Anniversary, SM-187



Commemorating the 3,000th anniversary of King David conquering Jerusalem and resting it from the Jebusites when he established the "City of David" on the ridge above the Pool of Siloam. The Temple would be built on a hill to the north. David turned Jerusalem into the capital of the Kingdom of Israel, concentrating on royal, political and religious authority, in a single place and person for the first time. David's son Solomon completed his father's work and built the Temple. Ruled by many nations in the course of its history, Jerusalem has stimulated the imagination of much of mankind. It remains the City of David to this day.

Obverse: Panoramic views of old and new Jerusalem, "3000 Jerusalem City of David" in Hebrew, English and Arabic.

Reverse: Mosaic of Kind David from ancient synagogue at Gaza, "House of David" in ancient Hebrew script from the Tel Dan Stele (9th century BCE). "He called it the City of David (2 Samuel)" in Hebrew and English.

Edge: "State of Israel," state emblem, metal fineness and serial number. Gold numbered 1-2,000 with number 1177 melted down. Design: Yaacov Enyedi. Reliefs: Tidhar Dagan. Mint: Platinum, gold and copper-nickel: The Government Mint, Jerusalem; Tombac and silver: Hecht.

~	Kagan #	IGCMC#	Year	Metal	Diam. mm.	Wt. gm.	Final Mintage	Issue Price
	SM-187	15-250-709	1995	tombac	70	140	open	\$20.00
	SM-187a	25-250-507	1995	Ag/999	50	60	3,000	\$62.00
	SM-187b	35-250-305	1995	Au/750	30	15	1,999	\$299.00
	SM-187c	55-250-359	1995	Pt	35	31.1	555	\$899.00

Maccabi Tel Aviv, Israel Football Champions, SM-188



Commemorating the 1995 the Maccabi Tel-Aviv soccer team's winning or the league games.

Obverse: Two players and a football against the coastline of Tel-Aviv, "Maccabi Tel-Aviv 1994-95 Israel Soccer Champions" in Hebrew.

Reverse: Maccabi Tel-Aviv team emblem, "Maccabi VISA Tel-Aviv" in Hebrew and English. Edge: "State of Israel," state emblem, fineness and serial number. Design: Ruben Nutels. Reliefs: Tidhar Dagan. Mint: Government Mint. Jerusalem.

~	Kagan #	IGCMC#	Year	Metal	Diam. mm.	Wt. gm.	Final Mintage	Issue Price
	SM-188	46-137-382	1995	CuNi	38.5	26	open	\$8.00
	SM-188a	26-137-370	1995	Ag/935	37	26	<2,000	\$33.00

Hatikvah, SM-189



"Hatikvah" (The Hope) is not just expectation and anticipation, but more: it is Israel's national anthem, written in 1887. There is no symbol of the Jewish people more definitive than "Hatikvah" and the blue and white flag.

Obverse: Israel Flag in colored silk screen. "Hatikvah" in Hebrew/English. "The Hope of Israel."

Reverse: Map of Israel, 12 stars, one for each of the tribes, "To be a free people in our land" in Hebrew and English.

Edge: "State of Israel," state emblem, fineness and serial number. Design: Ruben Nutels, Flag designed: Y. Yoresh, Silk screen: Eldan. Reliefs: Kretschmer. Mints: Silver: Hecht, tombac: Kremnica Mint, Slovakia.

~	Kagan #	IGCMC #	Year	Metal	Diam. mm.	Wt. gm.	Final Mintage	Issue Price
	SM-189	15-248-590	1995	tombac	59	85	open	\$31.00
	SM-189a	25-248-500	1995	Ag/999	50	60	open	\$62.00

Yitzhak Rabin, SM-190





Yitzhak Rabin, Israel's Prime Minister and Minister of Defense was assassinated on November 4, 1995, as the conclusion of a mass rally "No to Violence, Yes to Peace." Yitzhak Rabin was born on March 1, 1922 in Jerusalem and played a central position in Israel's modern history since he joined the Palmach in 1940.

Obverse: Yitzhak Rabin, Israeli flag, "Prime Minister Yitzhak Rabin, 1922-1995 5682-5756" in Hebrew and English.

Reverse: A dove, state emblem, IDF emblem, Palmach emblem and "I devoted my life to security and peace" in Hebrew and English.

Edge: "State of Israel," state emblem, fineness and serial number. The gold medal is in "coin orientation" with the reverse turned 180 degrees vis-à-vis the obverse. Design: obverse: Yaacov Enyedi, reverse: Avraham Patt. Reliefs: Tidhar Dagan. Mints: 34 mm Gold: Government Mint and Credit Gold; 30 mm Gold: Government Mint, Jerusalem; silver: Hecht, and tombac: Hecht and Kretschmer, CuNi: Government Mint and Radad Silverware, Dimona.

~	Kagan #	IGCMC#	Year	Metal	Diam. mm.	Wt. gm.	Final Mintage	Issue Price
	SM-190	75-257-389	1995	CuNi	38.5	26	open	\$13.50
	SM-190a	15-257-701	1995	tombac	70	140	open	\$20.00
	SM-190b	25-257-509	1995	Ag/999	50	60	open	\$62.00
	SM-190c	35-257-307	1995	Au/750	30	15	open	\$299.00
	SM-190d	35-257-349	1995	Au/999.9	34	26	open	\$625.00

Hanukka, SM-191





The eleventh medal in the Jewish Holiday series, the Hanukka holiday is celebrated to commemorate the rededication of the altar and the renewal of work in the Holy Temple after the Hasmoneans overthrew the Greeks who had desecrated the Temple.

Obverse: Stylized Hanukka lamp incorporating the Hebrew word "Hanukka" in its branches.

Reverse: Flask of oil spilling "a great miracle occurred here" and inscription "who performed miracles for our forefathers."

Edge: Israel state emblem, "State of Israel" in Hebrew and English, metal fineness and serial number. Design: Alex Deutsch. Reliefs: Cremnica. Mints: Gold: Kretschmer, silver: Government Mint, Jerusalem, tombac: Tombac: Kremnica Mint, Slovakia.

~	Kagan #	IGCMC#	Year	Metal	Diam. mm.	Wt. gm.	Final Mintage	Issue Price
	SM-191	15-255-597	1995	tombac	59	85	open	\$14.50
	SM-191a	25-255-379	1995	Ag/935	37	26	open	
	SM-191b	35-255-185	1995	Au/750	18	4.4	open	





Atlanta Olympics, SM-192

Issue to commemorate the 1996 Olympic games held in Atlanta, Georgia, the first time Israelis attended the Olympics as members of the exclusive Olympic Winners' Club, and 100th anniversary of the renewal of the Olympic games in 1896.

Obverse: Color lithograph bearing symbol of Israel Olympics, "Athens 1896 — Atlanta 1996" in Hebrew and English.

Reverse: Symbols of various sports, "100 Olympic Games" in Hebrew and English.

Edge: Israel state emblem, "State of Israel" in Hebrew and English, metal fineness and serial number. Design: Dror Ben-Dov. Reliefs: Tidhar Dagan. Mints:: Kretschmer, Hecht, Government Mint, Jerusalem.

~	Kagan #	IGCMC#	Year	Metal	Diam. mm.	Wt. gm.	Final Mintage	Issue Price
	SM-192	75-262-384	1996	CuNi	38.5	26		\$16.00
	SM-192a	15-262-706	1996	Tombac	70	150	-	\$36.00
	SM-192b	25-262-504	1996	Ag/999	50	60	<1,996	\$86.00
	SM-192c	35-262-352	1996	Au/22k	35	30	<555	\$696.00

Rabbi Gittlesohn's Iwo Jima Sermon by Sheldon M. Young

The fight for Iwo Jima in 1945 was one of the bloodiest of World War II. A tiny island in the Pacific dominated by a volcano mountain and pock-marked with caves, Iwo Jima was the setting for a five-week, non-stop battle between 70,000 American Marines and an

unknown number of deeply entrenched Japanese defenders.

The courage and gallantry of the American forces, climaxed by the dramatic raising of the American flag over Mt. Suribachi, is memorialized in the Marine Corps monument in Washington, D.C. Less well-remembered, however, is that this battle occasioned an eloquent eulogy by a Marine Corps rabbi that has become an American classic.

Rabbi Roland B. Gittelsohn (1910-95), assigned to the Fifth Marine Division, was the first Jewish chaplain the Marine Corps ever appointed. The American invading force at Iwo Jima included approximately 1,500 Jewish Marines, and Rabbi Gittelsohn was in the thick of the fray, ministering to Marines of all faiths in the combat zone. He shared the fear, horror and despair of the fighting men, each of whom knew that each day might be his last. Roland Gittelsohn's tireless efforts to comfort the wounded and encourage the fearful won him three service ribbons.

When the fighting was over, Division Chaplain Warren Cuthriell, a Protestant minister, asked Rabbi Gittelsohn to deliver the memorial sermon at a combined religious service dedicating the Marine Cemetery. Cuthriell wanted all the fallen Marines (black and white, Protestant, Catholic and Jewish) honored in a single, non-denominational ceremony.

Unfortunately, racial and religious prejudge was strong in the Marine Corps, as it was then throughout America. According to Rabbi Gittelsohn's autobiography, the majority of Christian chaplains objected to having a rabbi preach over predominantly Christian graves. The Catholic chaplains, in keeping with church doctrine,

opposed any form of joint religious service.

To his credit, Cuthriell refused to alter his plans. Gittelsohn, on the other hand, wanted to save his friend Cuthriell further embarrassment and so decided it was best not to deliver his sermon. Instead, three separate religious services were held. At the Jewish service, to a congregation of 70 or so who attended, Rabbi Gittelsohn delivered the powerful eulogy he originally wrote for the combined service:

"Here lie men who loved America because their ancestors generations ago helped in her founding. And other men who loved her with equal passion because they themselves or their own fathers escaped from oppression to her blessed shores. Here lie officers and men, Negroes and Whites, rich men and poor, together. Here are Protestants, Catholics, and Jews together. Here no man prefers another because of his faith or despises him because of his color. Here there are no quotas of how many from each group are admitted or allowed. Among these men there is no discrimination. No prejudices. No hatred. Theirs is the highest and purest democracy...

Whosoever of us lifts his hand in hate against a brother, or who thinks himself superior to those who happen to be in the minority, makes of this ceremony and the bloody sacrifice it commemorates, an empty hollow mockery. To this then, as our solemn sacred duty, do we the living now dedicate ourselves: To the right of Protestants, Catholics, and Jews, of White men and Negroes alike, to enjoy the democracy for which all of them have here paid the price....

We here solemnly swear this shall not be in vain. Out of this and from the suffering and sorrow of those who mourn this, will come, we promise, the birth of a new freedom for the sons of men

everywhere."

Among Gittelsohn's listeners were three Protestant chaplains so incensed by the prejudice voiced by their colleagues that they boycotted their own service to attend Gittelsohn's. One of them borrowed the manuscript and, unknown to Gittelsohn, circulated several thousand copies to his regiment. Some Marines enclosed the copies in letters to their families. An avalanche of coverage resulted. Time magazine published excerpts, which wire services spread even further. The entire sermon was inserted into the Congressional Record, the Army released the eulogy on short-wave broadcast to American troops throughout the world and radio commentator Robert St. John read it on his program and on many succeeding Memorial Days.

In 1995, in his last major public appearance before his death, Rabbi Gittelsohn re-read a portion of the eulogy at the 50th commemoration ceremony at the Iwo Jima statue in Washington, D.C. In his autobiography, Gittelsohn reflected, "I have often wondered whether anyone would ever have heard of my Iwo Jima sermon had it not been

for the bigoted attempt to ban it."

The numismatic illustrations are of medals issued by the Franklin Mint commemorating World War II battles. This article is part of a series on American Jewish Heritage published by the American Jewish

Historical Society in Waltham, MA.



Poland's Destroyed Jewish Communities, Numismatically Remembered LUBLIN by Stefan Krakowski

Lublin is the name of a city in East Poland, center of the district of the same name. In the 16th and 17th centuries Lublin was famous for its fairs. The city was annexed by Austria in 1795 and was incorporated in Russian Poland in 1815. From 1918 to 1939 it was in Poland; from 1939 to 1945 under German occupation; after World

War II, it was again in Poland.

Jews were first mentioned as transients in Lublin in 1316. The city denied Jews the right to settle there on the basis of its privilege de non tolerandis Judaeis. In 1336 King Casimir III permitted them to settle on land adjacent to the city, later known as Piaski Sydowskie ("Jewish sands"). Josko (Joseph) Sheinowicz, a rich tax-farmer for southeast Poland, built a house in Lublin in 1500. Later King Sigismund I permitted Jews to organize a settlement in the vicinity of the castle, afterward known as Podzamcze.

In the second half of the 16th century the community was given land for its institutions and for a cemetery. The Jews were allowed to set up movable stalls for shops but not to erect buildings. In 1602 there were 2,000 Jews in Lublin. The population figures did not change greatly until the second half of the 18th century when in 1787

there were 4,321 Jews in the city.

Tension with the citizenry continued, largely centered around the right of the Jews to live within the city walls. Jews settled mainly in houses belonging to clergymen and feudal lords, who were outside the jurisdiction of the city council, paying them substantial sums for the privilege. Jews were very active at the Lublin fairs, engaged in local trade, and some were tailors, furriers, manufacturers of brushes, brewers, and bakers, despite the bitter opposition of the Christian merchants and artisans. The rivalry between the Christian and Jewish tailors ended in 1805 when a united guild was founded.

In 1780, King Stanislaus II (Poniatowski) ordered the expulsion of the Jews from Lublin. As a result of the intervention of Jewish leaders the expulsion did not take place until 1795, when Lublin was

annexed by Austria.

Tensions in the 16th to 18th centuries were aggravated whenever the Polish High Court convened in Lublin, especially when trying a blood libel case. The court hearings were then followed by attacks on the Jews and some were murdered and their property stolen. If the High Court sentenced the accused Jew to death, the execution usually took place on a Saturday in front of the Maharshal Shul synagogue and elders of the *Kehillah* and other Jews had to attend. An execution was often followed by an attack on the Jewish quarter.

Lublin Jews suffered greatly during the Chmielnicki uprisings in 1648-49. Another period of hardship followed in the second half of

the 18th century with the disintegration of the Polish state.

of *Hasidism*. From the second half of the 19th century, the first Jewish schools with instruction in Russian or Polish were founded. In

1897 the first Hebrew school was opened.

In independent Poland there were not any substantial changes in the occupational structure of the Jewish community but the percentage of Jews in the population decreased. In 1921 there were 37,337 Jews in the city (34.7% of the population as opposed to 50.9% in 1897). The numbers remained steady; 38,937 in 1931 and 37,830 in 1939

Many Jewish workers were engaged in the leather industry and in 1939 the biggest leather factory in the city belonged to a Jew and half the employees were Jews. Consequently the trade union of Jewish

leather workers had a membership of above 500.

In Lublin, as in the whole of Poland, the Jews suffered from the hatred of the Poles and the anti-Jewish policies adopted by independent Poland between the two world wars. In the 1930's attacks on Lublin Jews were led by students of the Lublin Catholic University whose rector was the author of anti-Semitic pamphlets. Anti-Semitic propaganda was the main topic of the leading Polish

newspaper in the city.

In spite of this Lublin Jews led an active social and cultural life between the wars. In the middle-class sector, the Orthodox Agudat Israel and the Folkspartei, both anti-Zionist were influential. Branches of all the Zionist parties were active. The focus of local political interest until 1936, was the community organization. In education the traditional heder system was joined by Beth Jacob girl's schools and by an Orthodox Zionist Yavneh school. The secular Zionist Tarbut Hebrew school had its first graduates in 1933. Cultural activities had dramatic societies, libraries, orchestras and a sports organization. A Jewish daily, Lubliner Togblat was published. The most famous yeshivas of that period in Lublin was the Yeshivah Hakhmei Lublin, founded by Meir Shapiro, rabbi from 1925 to 1933. After the death of Shapiro, a court of three dayyanim functioned instead of a rabbi.

At the beginning of 1941 the Jewish population of Lublin was about 45,000, including some refugees. The city was captured by the Germans on September 18, 1939. In the very first days of the occupation, Jews were forcibly evicted from their apartments, physically assaulted, and put on forced labor. Some Jews were taken as hostages, and all the men were ordered to report to Lipowa Square, where they were beaten. Lublin became one of the centers for

the mass extermination of Jews.

The existing Jewish community council remained in office until Jan. 25, 1940, when the Judenrat was appointed. The composition of the Judenrat did not differ greatly from the former community council and it consisted of 24 members, most of them prewar political figures, and was headed by Henryk Bekker, an engineer. The outstanding leader in the Judenrat however, was its deputy chairman, Mark Alten who later became its chairman.

During the first period of its existence the Judenrat did not confine itself to the execution of Nazi orders (such as the provision of forced labor) but initiated a number of projects designed to alleviate the harsh conditions. Public kitchens were established and provided meals for the local poor and the refugees. The ghetto was divided into a number of units for the purpose of sanitary supervision, each unit run by a doctor and several medical assistants. There were also two hospitals with a total of over 500 beds and a quarantine area in the Maharshal Shul with 300 beds. Hostels were established to house abandoned children, but the Judenrat did not succeed in reestablishing the Jewish school system. and the schooling that was available to the children was carried on as a clandestine operation.

In March 1941 the Nazis ordered a partial evacuation of the Jews in preparation for the official establishment of the ghetto. About 10,000 Jews were driven out to villages and towns in the area in the period March 10-April 30, 1941. At the end of March the ghetto was created, with a population of about 34,000. On April 24, 1941, exit

from ghetto was restricted.

At the beginning of 1942, when the extermination campaign entered its decisive stage, the Jews of Lublin were among its first victims. Their deportation began on March 16, and in its course 30,000 Jews were dispatched to the death camp at Belzec or were murdered on the way. The rate of deportation was fixed at 1,500 per day, and attempts by the Jews to hide were of no avail. The remaining 4,000 Jews were taken to Majdan Tatarski, where they lived for a few more months under unbearable conditions. On Sept. 2, 1942, 2,000 Jews were murdered, as were another 1,800 at the end of October. Some 200 survivors were sent to the Majdanek death camp. Some Jews, who were skilled craftsmen, were still employed in Lublin, but in May 1943 the workshops were liquidated and the Jewish workers sent to Majdanek. Another 300 were kept in the Lublin Fortress, where they were employed in a few remaining workshops until July 1944, when they too were put to death a few days before the Nazis evacuated the city.

Lublin was also the site of a prisoner of war camp for Jews who had served in the Polish army. The first prisoners arrived in February 1940. The Judenrat tried to extend help to the prisoners, and there was also a public committee which provided the inmates with forged documents in order to enable them to leave the camp. When the Germans stepped up the extermination campaign, there were some attempts to escape from the camp, to which the Germans responded by imposing collective punishment upon the prisoners. Nevertheless, there were continued efforts to obtain arms, and some prisoners succeeded in escaping to the nearby forests, where they joined the partisans with some of the escaped prisoners assumed senior command posts in the partisan units. On Nov. 3, 1943, the last group of prisoners was deported to Majdanek.

On July 24, 1944 the Red Army liberated Lublin. The next day Polish regular army and guerrilla units entered the city. A few thousand Jewish soldiers served in those units, and among the guerrillas was a Jewish partisan company under Captain Jechiel Grynszpan. Until the liberation of Warsaw in January 1945, Lublin served as the temporary Polish capital. During that time some Jewish cultural and social institutions were established there, among others the Central Committee of Polish Jews. Several thousand Jews, most of whom survived the holocaust in the Soviet Union, settled in Lublin, but the majority of them left during the years 1946–50 due to the anti-Semitic attitude of a great part of the Polish population. A club of the Jewish Cultural Society was still functioning in the city until 1968, when all remaining Lublin Jews left Poland.

As with previous articles on Poland's Destroyed Jewish Communities, the numismatic illustrations are of emergency scrip used in place of official currency. In Lublin, there was a Jewish owned food cooperative called Merkaz which issued a series of paper tokens in several denominations that were printed in Yiddish and Polish. Two of

these serve as the numismatic illustrations for this article.





Small Change by Steve Sattler

We do it every day, unthinkingly. We take small change from our pockets to pay for a newspaper, or for a cup of coffee. An integral part of civilized life for over 2,500 years, coins are more than just a means of exchange – they provide "free advertising" for a culture, a king, or a state.

A coin's design will frequently reflect a message the leadership wants to propagate among the people. In antiquity, coins would feature the heads of national leaders. Popular too were animal and bird designs. These last were judged neutral arid "safe." Lacking political

overtones, they wouldn't antagonize neighbors.

Jewish coins from the Maccabee era and, later, from the Bar Kochba revolt display fruits and other agricultural products, as well as the Temple, and musical instruments used in the Temple, showing where the leadership's allegiance lay. Coins produced by Jewish authorities over this 350-year period never featured human faces or heads.

What about one symbol we here in Israel see in one context or another all the time, the six-pointed star, or Magen David? This star has been part of main-stream Jewish culture for over 500 years. Today the chief symbol of the Jews, their state, their flag and their culture but it has, surprisingly, never been featured on a Jewish coin in common circulation.

Neither the Maccabeans nor the Bar Kochba leadership produced a coin bearing the six-pointed star. The modern State of Israel has never minted a coin or come out with a banknote boldly incorporating the Magen David in its design. (The only banknote with a Magen David is the blue 5,000 old shekel Levi Eshkol note – and there the star is tiny and almost invisible!)

The only Jewish coin to have featured a Magen David is the rare

Lodz ghetto 10 mark of 1943, produced during the Holocaust.

History is known for strange twists and ironies. As the first wave of Crusaders was settling in the Holy Land after 1150 CE, the Kurdish warrior Saladin, becoming sultan of the northern Moslem world, began to issue coins from his mint in Damascus. Their design?

A prominent six-pointed star.

Many more coins were struck at Saladin's main mint in Aleppo, most featuring this same star. In Arabic, the symbol was – and is referred to as the Star of Solomon. When Saladin died in 1193, his successors, al–Zahir and al–Aziz, continued to mint these coins, called dirhams. Very common, they circulated all through the Orient. Some also circulated through Northern Europe and Spain. Not to be outdone the Egyptian Mameluke sultans likewise issued coins with a sixpointed star. Struck in Egypt and Syria, they were mostly made of copper and are called Solomon's Seal (muhr suleyman).

In the past 90 years, some modern countries have also issued coins bearing the six-pointed star. Nigeria, British West Africa and French Morocco, have minted them in copper-nickel. The United States also minted such a coin, a three cent coin in silver. And modern independent Morocco has issued the six-pointed star in bronze and silver. All of these coins were issued as trade coins for common usage.

For many, the Magen David has come to represent the idea of Jew and Jewish. So why has Israel never issued a coin featuring it? In their quest for self-determination, the Palestinians have not been slow to seize upon the use of symbols They are certainly just waiting for the moment they can mint coins bearing their own national symbols.

Israel has much on its menu these days. But in view of the current negotiations, we would be less than wise not to make sure that our

coins begin carrying this important national symbol.

A little free advertising never hurt. We must show our neighbors that we are a proud nation, living in our land, the land of our culture and our history. If the Magen David was good enough for the Sultan Saladin, it should be good enough for us.



Leo Baeck by Edward Schuman

Beyond any doubt, the leading rabbi in Germany before World War II was Leo Baeck. He was born in Lissa (now Leszno, Poland) in 1873. His father was Rabbi Samuel Baeck, one of the most eminent Jewish historians of the nineteenth century. Leo Baeck first studied at the Liberal Seminary of Breslau and, from 1894, he was educated at Hochschulle fuer die Wissensschaft des Judentums, The Academy for the Science of Judaism in Berlin, where he received his rabbinical diploma from this liberal rabbinical seminary. He served as a Rabbi in Oppeln (1897–1907), Dusseldorf (1907–1912) and from 1912, in Berlin. He was a prominent figure in German Liberal Judaism and showed his readiness to stand up for unpopular principles.

Although not a political Zionist, he refused to sign an anti-Zionist declaration against holding the first Zionist Congress in Munich, which was supported by the majority of German rabbis in 1897. He thought that the building of Palestine was a valuable prospect for embodying the spirit of Judaism, but not a guarantee that it would be realized. This, according to his views, could succeed wherever there is a Jewish

community that really deserves it.

After serving pulpits in Oppeln (Upper Silesia) and in Dusseldorf, he returned to Berlin in 1912 as rabbi and lecturer in the Liberal Seminary. During the First World War, he served in the German Army as an army chaplain on both the western and eastern fronts. After the war, he became the chairman of the National Association of German Rabbis (1922) and the president of the B'nai B'rith fraternal

organization in Germany.

When Hitler came to power in 1933, a limited central committee, the *Reichsvertretung der Juden in Deutschland* became organized to represent German Jewry before the Nazi government. Leo Baeck was appointed its chairman. During the Nazi years, he turned down several opportunities to emigrate in order to remain at the head of his community. He refused all invitations to serve as rabbi or professor abroad, declaring that he would remain with the last *minyan* (prayer quorum) of Jews in Germany for as long as possible.

Envisioning that the thousand-year history of German Jewry was fast approaching its end, he successfully combined all of its activities on a nationwide scale so as to ensure its maximum strength in face of

the heavy traumas rained on it.

On several occasions he was arrested by the Nazi Gestapo but miraculously was released and continued his position. Despite his personal danger, he remained at his post after the outbreak of World War II. In the early part of 1943, he was finally arrested by the Nazis, and sent to the Theresienstadt concentration camp.

He immediately became one of the leaders of the Jewish Council in the concentration camp, and was named honorary president of the Aeltestenrat. Through his teaching and preaching, was able to bolster the morale of his fellow inmates. Thus, he became a "witness of his faith", a theme that occupied a central position in his writings. He survived two years in Theresienstadt, from 1943 to 1945. He held secret prayer meetings and ministered to the sick. Early in his life, his sparse eyesight had accustomed him to lecturing and preaching without notes. Now he taught without books.

On one occasion the Germans decided to have him killed and sent to an extermination camp. However, a mix-up occurred and someone with a similar name was taken instead. After being liberated by the Allies in 1945, Baeck moved to London and in his last years served as the chairman of the World Union of Progressive Judaism. From 1948, he lectured and taught intermittently in the United States as professor of the history of religion at the Hebrew Union College in Cincinnati. He became the director of the Council of German Jews in England. The Leo Baeck Institute, the international research institute for the study of Jews from German speaking countries, was constituted in his name, and Baeck served as its first president.

Leo Baeck believed Judaism to be the supreme expression of morality. He maintained that the essence of Judaism, embraced in its God-concept and moral commandments is eternal and unalterable, although Judaism's ceremonial forms are transient and subject to

constant change.

Among his writings are *The Essence of Judaism*, which was published in 1905, and *The Pharisees and other Essays*, published in 1934. Leo Baeck died in 1956 in his 83rd year. Everywhere he was revered as a saintly symbol of spiritual resistance to the Holocaust

suffering.

The illustrated medal by Ivan Sors, was commissioned by Samuel Friedenberg for the Great Jewish Portraits in Metal collection now housed at the Jewish Museum of New York City. The medal, which has been cast in bronze, measures 5 3/16" by 4 3/4"

Samuel Friedenberg saw in his collection a visual record of Jewish achievement as expressed in the lives of individual men and women by creating effigies in metal of some of those who made a major contribution to civilization and culture.



Albert Abraham Michelson by Maurice Goldsmith

Albert Abraham Michelson was an American physicist and the first Jewish American to ever be awarded the prestigious Nobel prize for science. He was born in Strelno, a small town in the district of Bromberg, Prussia on Dec. 19, 1852. His father, Samuel Michelson, emigrated to America two years after his son was born, settling in San Francisco where Albert received his early education.

After finishing high school, he entered the United States Naval Academy at Annapolis from which he graduated in 1873. However, after spending two years at sea he resigned in order to become an instructor in physics at the naval academy (1875–79). He spent a year in Washington and then, with the purpose of extending his studies, went to Europe. He attended the University of Berlin, the College de France and the Ecole Polytechnique.

He returned to the United States in 1883 to become professor at the Case School of Applied Science in Cleveland until 1889. From 1889 to 1892 he was at Clark University and finally he became professor at the University of Chicago (1892–1929). He was awarded

the Nobel Prize in physics in 1907.

Michelson was a remarkable experimentalist able to secure most amazing accuracy's with the simplest apparatus. His lifelong interest was the velocity of light, and this was the subject of his first experiment even in his mid-20s when he was an instructor at the

U.S. naval academy at Annapolis.

At that time physicists believed in the existence of an ether that filled all space, was at absolute rest, and through which light traveled in waves. There was then no way of measuring the motion of any body relative to the ether and leading scientists doubted whether this could be done. If it could be measured, two beams of light should show interference fringes denoting the difference. By measuring the width of the fringes it should be possible to show the earth's exact velocity when compared with the ether. Not only would the earth's absolute motion be determined, but also that of all bodies in the planetary system whose motions relative to the earth were known.

For his experiment Michelson developed the interferometer, an instrument now used to measure wavelengths of light and other wavelengths of the radiation spectrum. He carried out his first experiments in Berlin in 1881 in Helmholtz' laboratory. In 1887, together with Edward Williams Morley, he performed one of the most important experiments in the history of science, which provided a new starting point for the great theoretical developments in 20th-century physics. The conclusion of the experiment indicated that light travels with the same velocity in any direction under any circumstances, and the implication was that the ether did not exist.

This became one of the basic concepts which led Albert Einstein in 1905 to his special theory of relativity. The proving of this revolutionary theory of the absolute speed of light under any conditions has become the underlying principle of modern physics, astronomy, and cosmology and is considered to be, perhaps, the one absolute natural law in the universe.

As a great experimentalist, Michelson established in 1892/93 the meter in terms of the wavelength of cadmium. He also determined the diameter of Jupiter's satellites and was the first person to

measure the dimension of a star, Alpha V.

Michelson has received honorary degrees of PH.D from Stevens Institute, D.Sc. from Cambridge University (England) and L.L.D. from Yale University. He was a member of the National Academy of Sciences, a foreign member of the Royal Society (London), a corresponding member of the Academy of Sciences of the Institute of France, and a member of the International Committee on Weights and Measures. He was awarded the Rumford medal by the Royal Institute of Great Britain. His international scientific reputation was largely due to to his determination of the velocity of light and to other experiments in the domain of optics. Albert Michelson died in 1931.

In 1969, the United States Naval Academy Alumni Association commissioned the Franklin Mint to strike a medal to commemorate the dedication of Michelson Hall at Annapolis on May 10th, 1969.

The obverse of the medal features a portrait of Albert Michelson and in small letters the inscriptions USNA class of 1873, and in

· larger letters Nobel Laureate 1907.

The reverse side of the medal has the legend United States Naval Academy, a picture of the new building, and in smaller size letters Michelson Hall Dedication 10 May 1965. There is also a Latin inscription alluding to science in a wreath design at the bottom.



Chief Rabbi Isaac Bernays of Hamburg by Alfred Feilchenfeld

Isaac Bernays was born in 1792 in the old city of Mayence (Mainz) Germany. After having completed his studies at the University of Wurzburg, he went to Munich where he acquired a position as a private tutor in the house of Herr von Hirsch. Afterward, he returned to live at Mayence earning his living as a private scholar.

In 1821, at the age of twenty nine, he was elected to the position of chief rabbi of the German-Jewish community for the City of Hamburg. This community wanted to fill this position with a man of strictly Orthodox views, but of modern education, as leader of their

congregation.

After personal negotiations with Lazarus Riesser, (father of Gabriel Riesser), who went to see him in Mayence, Bernays accepted the office on his characteristic terms; namely, that the religious and educational institutions of the community were to be placed solely under his personal direction. He wanted to be accountable to the government only. Besides this, he insisted upon a fixed salary which was to be independent of any incidental revenues. He also wished to be called clerical functionary or hakam. The usual titles of rabbi or moreh zedek did not seem to be highly esteemed to him at that time.

In 1822 he began the reform of the Talmud Torah school where the poorer children of the community had up till then been taught only Hebrew and arithmetic. He added lessons in German, natural science, geography, and history as important parts of the curriculum, and by 1827, what had formerly been merely a religious class, had been changed to a good elementary public school, which could well prepare

its pupils for life.

In spite of this great advancement in education, the council of the community still wanted to take a greater part in the supervision of the course of instruction. As a result of disagreements with the *hakam*, resulting from these differences, the council decided to withdraw their financial assistance to the school in 1830. However, through the intervention of the Senate of Hamburg, which realized the benefits that Bernays had achieved, reinstated the grant again in 1832. However, Bernays was denied the presidential position he had till then occupied in the council of the school and instead was given the title of principal or overseer of the school.

In 1849 Bernays died suddenly of apoplexy, and was traditionally

buried in the Grindel cemetery.

Isaac Bernays was a born orator. He possessed wide philosophical views, a rare knowledge of the Bible, Midrash, and Talmud, and an admirable flow of language. He was the first Orthodox German rabbi who introduced German sermons into the service, and who tried to interpret the old Jewish feeling in modern form and to preserve the

ancestral creed even in cultured circles. His adversaries were therefore to be found in the ranks of the reclusive fanatics of the *Klaus* as well as among the adherents of the "Temple," a reform synagogue founded in 1819, against whose prayer-book Bernays had pronounced a curse or damnation.

With lectures on the Psalms and on Judah ha-Levi's "Cuzari," etc., Bernays tried to strengthen and to deepen the religious life of his orthodox community, by supervising their institutions very carefully. His influence was strongly felt in the Hamburg community, where Jewish traditions and the study of Jewish literature were often found united with modern education.

It is strange indeed that Bernays did not author any literary works. A small anonymous essay, *Der Bibelsche Orient* – of great linguistic learning and of original and wide historical views on Judaism – was supposed to have been written by him in early years. However, he denied the authorship, and did not in later life show any conformity with the views of this little book.

Of his two sons, the celebrated philologist Jacob Bernays, who was a professor and chief librarian at the University of Bonn, kept faithful to the religious views of his father, while his other son, the well-known literary historian Michael Bernays, who was only fourteen years old when his father died, was later converted to Christianity.





The illustrated medal was struck, in 1847, to honor the Jubilee of Chief Rabbi Isaac Bernays of Hamburg. Because of the prohibition of engraved portraits of living people, strictly abided by orthodox Jews, the medal bears lettering only. One side is in German, the other in Hebrew letters. The medal was engraved by Isaac Nathan, a partner in Nathan Brothers, a firm of die sinkers in Hamburg. The firm has made medals for the local Hamburg trade over a span of more than 30 years.

Turkish JEWS - 500 YEARS and An Unlisted Grocery Token By Samuel Matalon

The year 1492 is a very important and sad one in the history of the Jewish people as it was the year of the expulsion of the Jews from Spain. Many of the expelled Spanish Jews journeyed to Turkey which welcomed them. It's true that Jews lived in Turkey since the rule of Alexander the Great, but in small numbers.

In 1492 the Jewish population grew significantly, consisting of the Sephardic Jews from Spain and Ashkenasi Jews from Eastern Europe. The official census taken in 1927 listed 81,000 Jews living in Turkey. After the establishment of the State of Israel in 1948 their number dwindled and today the Jewish population in Turkey is about 20,000.

In 1992, The Turkish Government issued a special medal for the 500th anniversary of the arrival of Jews to their country in 1492. The medal is made of silver, with a diameter 29mm. The legend reads: 500 years of peace and harmony. Turkish Jews 1492–1992, 500 yil. There is also shown a picture of an early boat similar to vessels used to bring the Jews to Turkey at that time surrounded by people.

On the reverse within a wreath with a crescent and star at the top are the words 5000 Lira TURKIYE GUMHURIYETI



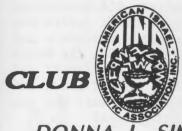


Another grocery may now be added to the list of grocery tokens which were quite popular in the Holy Land prior to the establishment of the State of Israel and even afterwards. The grocery tokens issued in most cases include a series of 7 tokens from 1 to 100 mils, with a few exceptions, such as 1/4, up to 250 mils, the first by Zik and the other by Zaggagi. The Grossman tokens, unlisted till now, were found in 2 denominations. 2 mils and 10 mils, We shall probably be right if we assume that they belong to the normal series of 1 to 100 mils. Hebrew translation reads:

Sh. Grossman Kerem Avraham Jerusalem, Palestine Grocery for 2 mils.

The 10 mils is grey and the 2 mils is pink.





BULLETIN

DONNA J. SIMS N.L.G.

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INS OF LONG ISLAND - Exhibit topics at the January meeting were any Israel subject and/or Judaic item. For February, because it was the month of Valentines Day, famous Jewish women in any field was the exhibit topic, be it theatre, politics, literature, television, social services, etc.

INS/ICC OF LOS ANGELES - Dr. Thomas Fitzgerald was the special speaker at the February meeting, "Operation Bernhard" his program topic. Congratulations are extended to many members upon their recent awards presented to them at the Numismatic Association of Southern California (NASC) Awards Recognition Banquet: to co-editors of "The Oracle", Murray and Syd Singer for their receiving the President's Trophy for 1996, third place for the Best Coin Club Publication; Dr. Thomas Fitzgerald being presented the Outstanding Numismatic Speaker trophy; Murray Singer receiving a third place award in the Karl M. Brainard Literary Award competition; Dillon Frost won the George Bennett Memorial Award; and, Michael Aron received his 25 year member pin. Other club members are very active in NASC also: Dr. Walter Ostromecki was the Master of Ceremonies at the Awards Banquet; Jerry Yahalom is president, Mary Yahalom is recording secretary and Sally Marx is a board member.

INS OF MICHIGAN - A new video program (made in Israel) entitled "Israel 5000 Years Plus 45" was shown at the January meeting. The video traces the miraculous history of the Jewish people from Biblical times through the present day. It touches on all major events and places in the Bible to modern history up to now. (Those interested in obtaining this video may contact: Doko Media Ltd., 33 Hayetzira Street, Ramat Gan, 52521 Israel). A "Show and Tell" session on Israel numismatics or Judaica was the program feature at the February meeting.

INS OF NEW YORK - For the February meeting, all numismatic items having an Israeli/Jewish theme, the month's letter was "D", topic was "Vine", calendar items were: Lincoln's and Washington's birthday and Shabbat Shekalim. For the March meeting, the letter was "E", the "Star" was the topic; and the calendar items were: Fast of Esther, Shabat Zahor and Purim. The challenge to attending members was: can you bring one numismatic item in all three categories?

WESTCHESTER ISRAEL NUMISMATIC SOCIETY - The program topics at the February meeting were: all numismatic items related to the letter "E" (country or city of origin, name or ruler or individual, items of the design or the inscription); coins, medals, paper money, etc., with a bird or fowl included in the design. For the March meeting, it was any numismatic items beginning with the letter "F". The secondary topic was any numismatic item having the design of four footed animals (horses, bulls, lions, camels, etc.).

MOMENTS IN THOUGHT: Everything we have is loaned to us; we can't take anything with us when we depart. If we have no use for a thing, we should pass it on to someone else who can use it - now (Norma S. Scholl). The greatest discovery of my generation is that human beings can alter their lives by altering their attitudes of mind (William James). Don't tell friends their social faults; they will cure the fault and never forgive you (Logan Pearsall Smith).

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